

از الدين عند الله الاسلام

THE

**MUSLIM
SUNRISE**

JAN-FEB 1974

VOLUME XLI

NUMBER 1

THE MUSLIM SUNRISE

VOLUME XLI

NUMBER I

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EDITORIAL

THE HOLY SHROUD

Contrary to the generally accepted Christian belief that Jesus died on the cross as the Divine scapegoat for the sins of the entire human race, Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908), the Promised Messiah (on whom be peace) under Divine inspiration and guidance made the most spectacular and categorical proclamation during the last decade of the last century to the effect that what was supposed to be the death of Jesus was actually a deep swoon and, therefore, the so-called resurrection was nothing more than a recovery from unconsciousness. The Promised Messiah traced his theory to the scriptures themselves. The details of the crucifixion given in the Bible, the prayers and supplications of Jesus to God to *take away the cup from him*, and his appearance in the same body to his disciples two days after his crucifixion, his showing them the wounds on his body; all these facts he stressed, showed that his prayer in distress to be spared of the death on the cross was granted. Ahmad (on whom be peace) further held that Jesus had himself proclaimed that he would come down *alive* from the cross and had compared his fate to that of Jonas the prophet (Mathews 12:39-40). As Jonas was cast *alive* into the sea, remained *alive* in the belly of a whale for three days and was vomited out *alive*, so was Jesus taken down *alive* from the cross, remained *alive* in the sepulchre and came out *alive* from it. These arguments, however convincing and conclusive, awaited further supplementation and confirmation. And it so happened that in the course of time, mysteries surrounding the Christian belief began to unfold themselves. A number of new discoveries were made by conscientious western scholars which confirm the proclamation of the Promised Messiah.

One of such modern discoveries which shed a flood of light on the subject is the unearthing of *the Holy Shroud*, the linen cloth in which the body of Jesus was wrapped. A group of German scientists, having thoroughly examined the relic, have arrived at the significant conclusion that Jesus had not actually died on the cross. One of the most ardent and emphatic advocates of this theory is the learned editor of the Swedish paper *Stockholm Tidningen*, who in his article based on scientific research observed: "The fact that fresh blood was absorbed into the cloth shows that Christ was alive when he was taken from the cross." (April 2, 1957)

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Earlier, W. B. Primrose, in his article entitled *A Surgeon Looks at the Crucifixion* published in Thinker's Digest, winter 1949, had declared that: "Judged by the purely medical evidence provided in the gospel accounts, it would appear that such evidence is not sufficient to pronounce (in the light of modern medical knowledge) with absolute certainty that Jesus was actually dead when his body was removed from the cross. This may seem to be a negative conclusion, but it is of great importance in any interpretation of Resurrection Appearances."

These and other independent views on this touchy question kept on finding expressions distinctly at variance with those of the Vatican who would, for obvious reasons, prefer to shelve the matter; but public opinion could not easily be suppressed and *The Philadelphia Daily News* published on July 29, 1969, the following story:

Christ was Alive When Taken From Cross, Prof Claims

VATICAN CITY (UPI): The president of the *Foundation for the Holy Shroud in Switzerland* has submitted documents to the Vatican that he says prove Jesus was alive when he was removed from the cross.

Prof Kurt Berna said in the documents, accompanied by photographs of the shroud that reputedly was Christ's burial sheet, that marks on the shroud were caused by fresh blood.

THERE IS PROOF that cardiac action continued in Christ's body during his removal from the cross and while he was carried away, Berna said in documents handed to Msgr. Charles Moellfer of the Vatican's Congregation for the Doctrine of Faith.

Christian doctrine holds that Christ died on the cross, was placed in a tomb, and arose from the dead

three days later.

There was no comment from the Vatican on Berna's report. But sources there said a scientific commission already had been set up to examine the shroud, which generally is considered the most important relic of Christ.

THE SHROUD was brought back from the Holy Land during the Crusades and became the property of the Duke of Savoy. He kept it at Chambéry until he moved his capital to Turin, Italy.

The shroud now is kept in a closed container above the main altar of the Turin Cathedral.

The garment clearly shows the outlines of what appears to be a human body, and traces of blood.

It is the property of former King of Umberto of Italy, direct heir of the Duke of Savoy.

A still more informative and comprehensive article by Karl E. Meyer, published in *Esquire Magazine*, N.Y., of August, 1971, came still nearer to solving the mystery of the shroud. In his well balanced scholarly treatise he observed:

"The Holy Shroud is preserved and jealously guarded in Turin, Italy, with Father Renaldi (whom the author of the article interviewed) and on it is a visible imprint of a crucified man, believed to be Christ himself. It has been called the Fifth Gospel and more vulgarly "the world's first photograph". It has been scorned as a fake by churchmen of vast learning, while others, including agnostic scientists, have contended with equal erudition that it is most unimpeachably genuine of all Christian relics. It has inspired some to stimulate the crucifixion by affixing themselves to a cross, and others to pound nails into laboratory cadavers; an eccentric in Zurich argues that it conclusively proves that Jesus did not die on the cross... These very precise calibrations have been made by Monsignor Giuho Ricci, a learned vatican archivist who has devoted several decades to an impressively thorough inquiry into the shroud. He urged me to look up Father Rinaldi who explained that he first became aware of the sacred linen when he was an altar boy in Turin Cathedral. His interest ignited into enthusiasm, then he saw the shroud itself in 1933, the last time the relic was exposed to public veneration. He deplored the fact that it has not been so exhibited since. (It has since been exhibited under pressure - Ed) and spoke of proposals to confirm its authenticity by submitting it to infrared and ultraviolet photographs and to a carbon-14 dating test. He added that he was about to publish a book, *It is the Lord: A Study of the Shroud of Christ*, in which there would be some sharp words about clerical reluctance to permit such examinations. I am sorry to say I felt it necessary to use phrases like 'the iron curtain of silence' and 'jealous and timid custodian', but then — his voice had a note of stoic exasperation — we have waited so long." Father Otterbein whose Holy Shroud Guild has pressed for less secrecy, nodded in agreement. "Think what it would mean", he ventured, "if we could prove, really prove, that it is not a forgery but the image of our Lord." (The book referred to above by Father Rinaldi was actually published in 1972 in New York with its startling repercussions and its second edition is currently under print. Ed.)

The Holy Shroud was at last shown on TV on November 24, 1973, for the first time to millions of Italians, as reported by the *Journal Herald*.

Almost the same story was covered in the *Newsweek Magazine* on December 10, 1973, along with the reproduction of the negative of the shroud, as reproduced below:

THE SHROUD OF TURIN

Of all the reputed relics of Christ's crucifixion—vials of his blood, nails from his hands and forest of splinters from "the true cross"—none holds more fascination for believers and skeptics alike than the mysterious "Holy Shroud of Turin." A 14- by 3-foot linen cloth bearing a blurred, rust-colored imprint of a man's face and body, the shroud has been venerated for more than six centuries by some Christians as the actual cloth in which the body of Jesus was buried. But it wasn't until 1898, when an amateur Italian photographer took the first pictures of the shroud, that scientists began to take it seriously. When developed, the photographer's negative turned out to be an amazingly detailed picture of a bearded man who had been beaten about the body, crowned with thorns and pierced with nails through the wrists and feet. In

short, the shroud itself appears to be a negative of a body.

For generations, the royal house of Savoy, which owns the shroud, has kept it locked away in a vault in Turin, and it was last viewed by pilgrims in 1933. But now the ancient relic is getting a wider audience. A group of scientists has begun an intensive study of the cloth. And late last month, in an unusual "television act of veneration," Pope Paul VI made a rare personal appearance on European TV to introduce a 40-minute documentary on the shroud. The Pope described the image as "so true, so profound, so human, so divine." Although the Vatican has never vouched for the shroud's authenticity, the Pontiff said he has permitted the cloth to be televised so that "believers and nonbelievers alike can know the fascination of this face."

HOLY SHROUD SHOWN ON TV

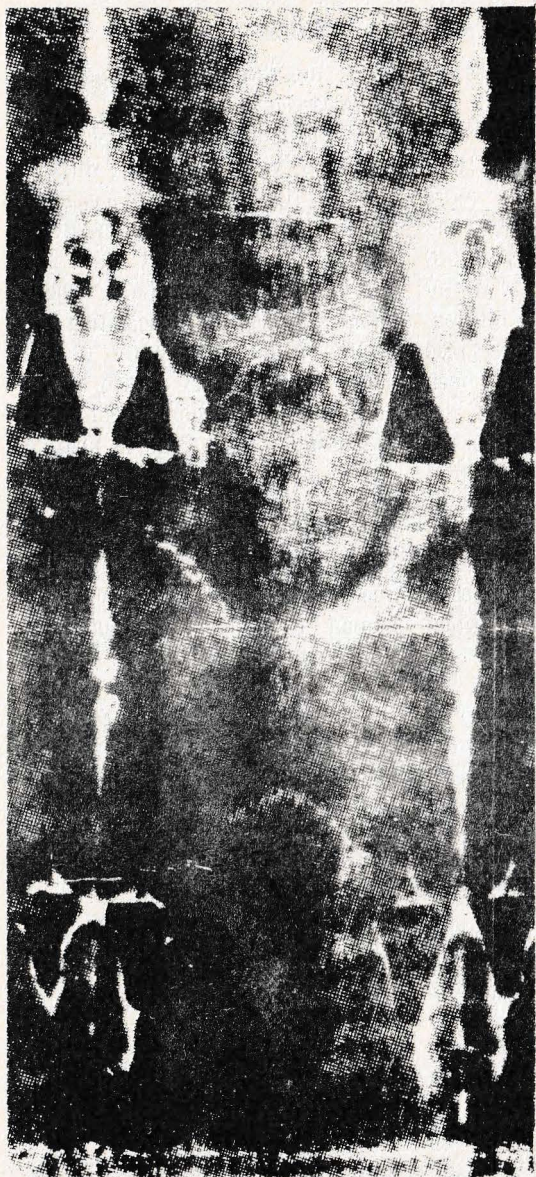
ROME (AP) — The Holy Shroud, the length of linen venerated by many as Christ's burial cloth, was shown on television last night for the first time to millions of Italians.

Roman Catholic officials displayed the relic in a 15-minute broadcast under pressure from thousands of scientists and worshippers who wanted to have a rare glance at the cloth.

The Holy Shroud is wrapped in red silk and kept in a silver chest in a Turin church. It is believed to have wrapped the body of Christ after he was taken from the Cross.

THE CHEST has been opened only five times in the last 100 years.

The house of Savoy, Italy's former royal family which owns the relic, used to put it on display for a few clerics and officials to celebrate



Negative of Shroud: A new look

important family events. The last time it was displayed was in 1933.

The shroud, about 14 feet long and 3 feet wide, has been a matter of controversy for centuries. Some have questioned its authenticity. Others say it raises doubts about how and when Jesus died.

There is an impression in the cloth of a face and the general shape of a body, believed to be that of Jesus.

The primary controversy among Catholics concerning the shroud is the theory by the Swiss based International Foundation for the Holy Shroud that bloodstains on the cloth proved Christ was alive when taken off the Cross.

THE FOUNDATION said his heart must have been beating. Catholic experts have rejected the theory.

Pope Paul, who said he would follow the television program with "close and devout admiration," described the relic as "surprising and mysterious."

The Christian religion lays its foundation on the death of Christ on the cross, and believes that it is through the blood of cross that salvation is purchased. It holds that 'if Christ be not risen, then the preaching of the Christian Missionaries is in vain as is also his faith.' Whatever, therefore, be the findings of the above scientists, it is gratifying to observe that the discoveries of the modern age have shaken the whole superstructure of Christian faith. The very fact that the belief in the death of Christ on the cross and his subsequent resurrection is under discussion is in itself proof of the shaky foundation of Christian dogma.

How true are the prophetic predictions of the Promised Messiah that the time is fast approaching when those who believe in the resurrection of Christ will find themselves disillusioned and frustrated. Nearly seventy years ago the Promised Messiah declared:

"All our opponents who are living at present will die and not one will see Jesus son of Mary descend from the sky, and then their children who survive them will also pass away and none of them will see Jesus son of Mary coming down from heaven. Generations of their posterity will also perish and they too will not see the son of Mary descending from heaven. Then God will create restlessness in their hearts; that the day of the glory of the cross had passed away and the world had taken another shape but Jesus son of Mary had still not come down from the sky. Then all the wise people will discard this belief and the third century from today shall not have completed when all those who had been waiting for Jesus, both Muslims and Christians, will despair of his coming, and shall give up their belief, and there will be only one faith in the world and one preceptor." (Tazkaratul-Shahadatain, pp64-65)

ADDRESS OF HAZRAT KHALIFATUL MASIH

at the Jalsa Salana, December 28, 1973.

(Following is a summary of Hazrat Khalifatul Masih's address during the third day of the Annual Convention, 1973, as transmitted by the Ahmadiyya Foreign Missions Office, Bulletin 3, dated December 29, 1973.)

Hazrat Khalifatul Masih said that Hazrat Musleh-i-Mauood desired it and it was also his desire that at the expiry of a century from the inception of the movement in 1889, the Community should celebrate its centenary in 1989 by offering thanks to the Almighty Allah for whatever He had enabled it to achieve so far and by pledging itself solemnly to carry on the grand task of islamising the whole world with redoubled efforts. He said that the celebrations would start on March 23, 1989, the day when the Community was born a hundred years ago, and would go on for the whole year, reaching its climax in the Jalsa Salana (the Annual Convention) in that year, in which Ahmadi representatives will come from all parts of the world. He told the audience that great preparations were to be made for observing the celebrations fittingly and called upon the Community to start work on it at once, sincerely and solemnly. He added that details regarding the celebrations will be worked out in Majlis-i-Shoora. He said that the preparations should be commensurate with the task with which it was entrusted and which consisted in overcoming all the forces arrayed against Islam and of making it prevail in the whole world.

Then he unfolded the plan concerning the preparations which he wanted the Community to consummate in the intervening period of 16 years before the second century dawned. The plan constitutes the following:

1. To give an impetus to our Missionary work, the following New Missionary Centres be opened:
 - a. Three local centres in West Africa.
 - b. Three local centres in East Africa.
 - c. Centres in Italy, France, Spain, Norway, Sweden, and Denmark.
 - d. The Mission in England should be staffed with 3 to 5 additional Missionaries.
 - e. The Mission in North and South America should also be reinforced with 3 to 5 additional Missionaries.
 - f. Mission to be opened in Canada.
 - g. All these Centres should have a Mosque, Mission House and Office buildings.

2. Translations of the Holy Quran to be prepared, revised and published in the following languages:
 - a. Russian
 - b. French
 - c. Chinese
 - d. Italian.
 - e. Hausa (also in some popular language in West Africa)
 - f. Yugoslavian
 - g. Commentary in Abrabic
Translation and Commentary in Iranian
3. Comprehensive literature on Islam consisting in books and pamphlets should be published in at least 100 languages of the world so as to take its Message to all people.
4. Installation of Printing Presses in Pakistan and abroad.
5. Installation of a Broadcasting Station.
6. Construction of Guest Houses at Rabwah for the lodging of world delegations on the occasion of Jalsa Salana.
7. Execution of schemes for the promotion of intimate relations between Ahmadis in different parts of the world, like pen-friendship, exchange of photos,.....etc.

Concluding his address, Hazrat Khalifatul Masih siad that the implementation of this plan would require a sum of at least 2½ crores rupees.

Instituting 'Jashan Fund' for it he declared it open and appealed to the Community to contribute towards it most generously. He told the audience that, the Jamaat in England had already promised to contribute a sum of one crore rupees and added that he hoped, with the Grace of God the contributions in the coming 16 years would come to some *five crores of rupees*. (fifty million rupees, or 5 million dollars nearly)

Loud cries of approbation were raised by the Gathering. Hazrat Khalifatul Masih and the whole Gathering then prayed for the success of the plan, after which the Jalsa Salana concluded.

OUR DELEGATION TO RABWAH

By

Hasan Hakeem, Waukegan, Ill.

a. My impressions about Rabwah and the Khalifatul Masih III.

As the huge TWA 747 climbed through New York's cold air December 19 of 1973, thoughts began to run through my mind about Rabwah, Pakistan and our spiritual leader, Hazrat Khalifatul Masih III.

I was part of a seven man delegation from the United States on the first leg of a long journey to Rabwah, Pakistan to attend the Ahmadiyya Jalsa Salana (Annual Gathering) at the desire of Hazrat Khalifatul Masih III.

It was to be a long journey that would be interrupted in London by a bomb scare as we sat aboard a PIA jet waiting to take off for Karachi, Pakistan. The bomb scare detained the delegation in London for some eight hours.

The delegation to Rabwah included Rashid Ahmad of Milwaukee, Wis., the National Amir; Abdur Raquib Walix of Boston; Abid Haneef of Boston; Abdul Kareem of Boston; and Fazal Omar of Waukegan. Alhaji Abdur Rahim Zafar of Dayton later joined the delegation in Rabwah.

Bro. Rashid was the head of the delegation. He had been to Rabwah at various times between 1949 and 1967. He had studied at the Ahmadiyya Missionary College and could speak Urdu, the national language of Pakistan.

We landed in Karachi Airport on Dec. 21 and were met at the airport by a delegation of Ahmadis from the Karachi Jamaat. It was a warm welcome and we were happy to see the smiling faces of Ahmadis after having travelled for two days.

The Karachi Jamaat was able to whisk us through customs in a matter of minutes. Our baggage was quickly gathered up for us by members of the Khuddamul-Ahmadiyyat who were at the airport throughout the night waiting to help the foreign delegates attending the Jalsa.

While at the airport waiting for another flight that would take us to Lahore, we were given tea by the local Ahmadis and a tour of the Karachi airport.

Soon we were back on another PIA flight. This one would take us to Lahore. In Lahore we were met by Ch. M. Asadullah Khan, Amir, brother of Ch. Muhammad Zafrullah Khan and members of the Lahore Ahmadi Jamaat. And just as before, the members of the Jamaat took care of our luggage,

while we waited for a mini-bus that would take us from Lahore to Rabwah a journey of some 90 miles.

The mini-bus journey took five hours over rough roads that had just been damaged by the floods that swept through Pakistan a few months before we arrived. It was a long bumpy ride over roads that resembled moon terrain. We went through small villages and towns carefully avoiding the fast moving buses that dare you to get in their way. Aside from the rough terrain and the suicidal bus drivers, the Pakistan countryside we were able to see was beautiful. The Floods had done their damage wiping out villages and crops but somehow the beauty of the area survived the floods.

As the mini-bus cruised along the road, the members of the delegation peered out the windows at the countryside and small towns wondering to themselves what would Rabwah be like?

We all knew that Rabwah was the center for the Ahmadiyya Movement in Islam and that most of the literature we read comes from Rabwah. But we didn't know anything about the people and the conditions in Rabwah.

Finally, the mini-bus pulled into Rabwah, I looked out a window and read a banner that was brightly decorated: "Smiling faces welcome you to Rabwah." At that moment all my fear and uncertainty about the city were erased.

We were met at one of the Movement's guest house by Mira Mubarak Ahmad, the head of Ahmadiyya Foreign Missions and by Bro. Zaigham, who at one time had served as missionary in the United States.

That night we were taken to our sleeping quarters which were very near to the Khalifat's home. Our rooms were very nicely furnished and clean. On the doors to our rooms were white door tags bearing the name of each member of the delegation. Warm quilt blankets were provided because of the unusually cold weather that had hit Northern Pakistan.

It was cold that night as we huddled under our quilt blankets, but we were warmed by the thought that we were now in Rabwah and would soon be meeting Khalifatul Masih III.

Our first day in Rabwah was spent touring the city and meeting the members of the community. We learned from talking with our guides (Riaz Ahmad, a physics student and Muhammad Abdul Khaliq, a physics lecturer) that months before the Jalsa Huzur told the community to begin preparing for the foreign guests.

The people of the city were busy putting up decorations and stringing lights in preparation for the Jalsa. Eight decoration gates with welcoming banners were erected for the Jalsa. One of the gates had a revolving carousel on top of it that carried the flags of all the foreign countries represented at

the Jalsa. At night time the city was brightened by multicolored lights that decorated every building and mosque.

As we walked down the streets of Rabwah that day every person we passed greeted us loudly "As-Salaamo-Aleikum." People stopped whatever they were doing, to embrace and greet us. Never before in my life had I ever encountered such a strong feeling of brotherhood and unity in a city as found in Rabwah.

Rabwah is a beautiful city surrounded by hills of rock. It is hard to believe that this city now sits on land that was once described as being uninhabitable for humans. Before the Ahmadis came to Rabwah, nothing could grow on the land.

Now the land that couldn't be cultivated has a variety of all types of plant life. Trees grow all around Rabwah and flower gardens bloom year round. A criss cross system of irrigation provides the plant life with water.

On our second day in Rabwah, the American Delegation was taken to meet the Khalifatul. We were all taken by surprise. No one in the delegation thought we would be meeting Huzur so soon.

In what seemed like a matter of minutes we were entering the Khalifatul's residence led by our guides through a narrow dark corridor near Huzur's private secretary's office. We were then led through another corridor to a small door that I thought would open up to another door. But as soon as the door opened I was startled, it was Huzur with a warm smile on his face.

"As-Salaamo-Aleikum," he said in a booming voice motioning for us to come in out of the cold.

As we entered his home, Huzur embraced each one of us, like one would embrace a long lost brother. Later as we were leaving his home Huzur told us he says a special prayer for every person he embraces.

Our first audience with the Khalifatul lasted a little more than 45 minutes. During that time he talked about the annual gathering and the Ahmadiyya Movement. Huzur said the Ahmadiyya Movement was a very unique organization in many ways. He said the spiritual changes brought about by the organization was what made it so unique.

He also talked about the failure of Christianity in Europe. He said during his recent visit to Europe he noticed many churches being closed and sold. He said many young people told him in Europe that there was no need for the Church anymore. Huzur said we (Ahmadis) will have to begin preparing ourselves for the spiritual revolution that was evolving in the world today.

After leaving Huzur's home, the members of the American Delegation walked slowly down the darkened corridor. Each person had his own private thoughts - we didn't say much to each other about the meeting until later.

that night. One thing we all agreed upon was that there is no doubt in our minds--Hazrat Khalifat Masih III is God's representative on earth.

All praise is due to Allah, the Lord of All worlds.

b. Some Comments by Khalifat Masih III

During our stay in Rabwah, we had the opportunity to meet the Khalifatul Masih on a number of occasions. At each meeting Huzur would start talking about various subjects. I was able to capture some of his remarks on tape.

--Western civilization: "The so-called civilized nations have lost their souls, bearing and balance by ignoring moral and spiritual development."

--The Jalsa Salana: "This Jalsa will go down in history as the best Jalsa ever held. It will be so successful the people involved will be remembered for years to come."

--Lajna Amaillah, U. S. A.: "Lajna in America has a very loud voice."

--Ahmadiyya Movement in Islam: "Although the people have not come in large numbers, people are still acknowledging the Movement."

--The progress of Ahmadiyya: "One thing is quite obvious, Ahmadiyyat is slowly moving to a higher level. It's very weak compared to all the world powers. Its slow and gradual progress shows that Ahmadiyyat is going to succeed. Every day the sun rises on a stronger Ahmadiyya community. There is not a day that passes that the sun doesn't rise on a stronger Ahmadiyyat."

--Ahmadi relations with other Islamic Sects: "We have no enmity with anyone in the world. This is one of the basic teachings of Islam. We will have to begin working with the other sects if Islam is to spread all over the world."

--World Powers: "Various governments have their bombs and other weapons but that does not impress the Ahmadis because we will win them over through their hearts with the Holy Quran. We have the Holy Quran while they have their bombs."

--Holy Quran: "Every word in the Holy Quran is rational and I challenge anyone to prove that there is not a rational word in the Holy Quran. This challenge was issued by the Promised Messiah and I'm here to renew that challenge."

--The difference between a Christian and a Muslim: "A Muslim has a living relationship with God while a Christian has a dead relationship with God."

--Nationalism: "Nationalism is alright for the politicians but Islam stands for internationalism. There is no room for nationalism in Islam."

--China: "I believe the Chinese people will accept Islam because their

society is not based on materialism like the western nations. They understand what moral values are in their society."

-Chairman Mao: "I don't know where Mao got his Quran from because most of the principles he talks about are found in the Holy Quran."

c. A description of the Jalsa Salana (Annual Gathering)

In the words of the Promised Messiah: The prime object for which the Ahmadiyya Convention was proposed was "only to seek knowledge and consultation for the help of Islam and to meet the brethren."

The Promised Messiah goes on to say, "This convention should not be considered like ordinary conventions. It is founded purely for the support of truth and the spread of Islam. The foundation stone of this community has been laid by God Himself with His own hand. And he has prepared peoples who will join it shortly because it is the doing of the Almighty before whom nothing is impossible.

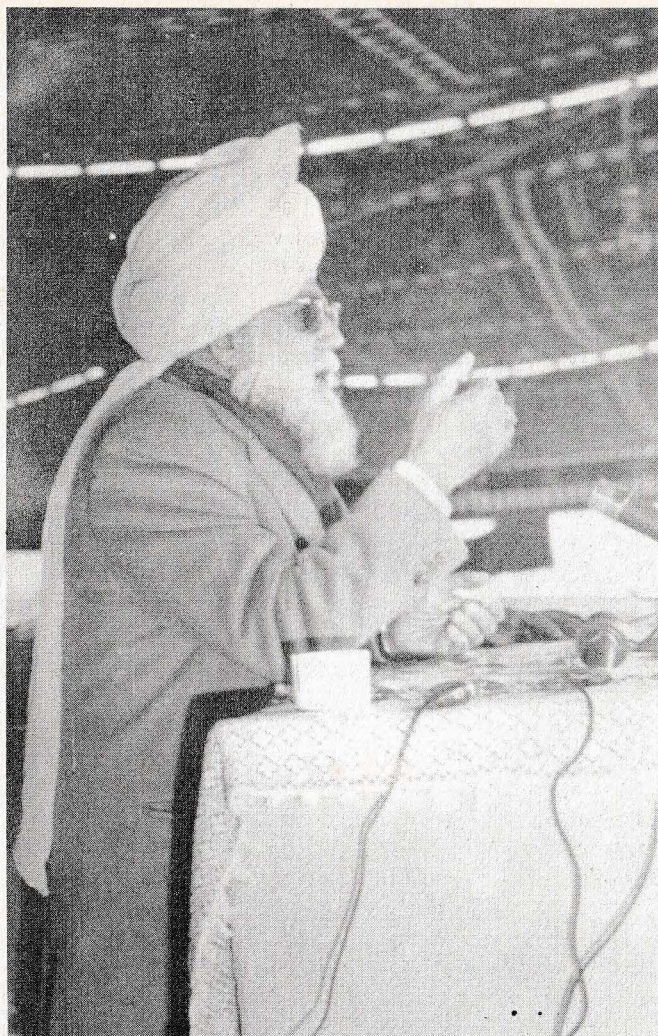
From the beginning of the three day Jalsa, it was easy for everyone in Rabwah to see that this was not going to be like an "ordinary" convention. ***Fifteen delegations*** from foreign countries along with some 100,000 delegates from various districts in Pakistan attended the convention.

Khalifatul Masih III said 2,500 to 3,000 volunteers, mostly from Rabwah, would be working during this Jalsa Salana. He pointed out to us that of that number only 200 cooks would be paid. He said this would be the greatest Jalsa ever held in Rabwah because of the foreign delegates attending the gathering.

At an inspection of Jalsa Salana volunteers, Hazrat Khalifatul Masih said: "This Jalsa Salana has a great significance in the history of Ahmadiyyat because people are participating in it from all over the world and some of the guests who have come from America are right here now.

"The volunteers working for the arrangement of this Jalsa will have their names published in a permanent book. I pray that all the delegations coming from within the country and outside the country should reach Rabwah and collect the blessings of God while they stay here. I hope that they will leave here and go home with their breast full of spiritual happiness."

The Jalsa was first held in December of 1891, only 75 people attended the first convention. The regular annual convention began in 1892 and according to Ahmadi records, the convention was attended by some 300 people. It has been held regularly every year except 1893. The first annual convention at Rabwah was held in 1949 and attended by some 6,000 people. In December of the same year another convention was held attracting some 30,000 people. Since 1949, the convention has been regularly at Rabwah



Hazrat Khalifatul Masih III addressing the Jalsa Salana



HAZRAT KHALIFATUL MASIH III chatting with some o
The delegates are from left to right: Bro. Fazl Omar, Bro. A



the delegates from the United States.
Abdul Kareem, Bro. Abdur Raqueeb Wali and Bro. Abid Haneef.



A view of the huge crowd listening to Hazrat Khalifatul Masih III.



Some of the foreign delegates to the convention with Huzur

except for 1971, and the attendance has always risen.

At the first conventions boarding and lodging of guests was taken care of by the Promised Messiah who personally invited guests to his own home. But as the number of people attending the convention grew, more complex arrangements for food and lodging had to be devised by a committee headed by the Afsar Jalsa Salana, or the officer in charge of the convention.

The people attending the convention are now fed in large community kitchens (Langer Khanas). Bakers are employed from nearby villages to prepare bread for the meals. All of this was previously done by manual labor until recent years. Now Ahmadi technicians have invented special machines which will produce bread.

During our stay in Rabwah, we visited the kitchens and saw the new automated machines at work. They can produce up to 2,000 chapati breads in an hour. We also sampled the meals being prepared in the kitchens. One night Huzur invited all of the foreign delegates to one of the kitchens for a meal of meat and potatoes with tea. When we finished the meal Huzur remarked: "That was the best meal I've had all year."

Each of the three kitchens can prepare two meals every day for some 25 to 30,000 people. A special kitchen also prepares food for old and sick people.

Community buildings in Rabwah are utilized for housing at the convention. The educational buildings; offices of Sadar Anjuman Ahmadiyya; Tahrik-e-Jadid; Waqf-e-Jadid; Khudamul Ahmadiyya; Ansarullah and Lajna Amaullah are pressed into service during the convention.

Foreign delegates were housed in special guest houses that were equipped with flush toilets and running water. The Khalifat said next year a special hotel for foreign guests will be constructed. He said the hotel would be equipped to accomodate a large number of guests.

A large number of tents were erected near the new Khalafat Library to accomodate an overflow of convention guests. During the convention, separate arrangements are made for women. They are housed in the offices of the Lajna Amaullah, Nusrat Girls School and Jamia Nusrat for Women.

All of these arrangements for housing and eating are organized by the Afsar Jalsa Salana and Nazir Islaho-Irshad who work under the direct supervision of Hazrat Khalifatul Masih.

It is a lot of hard work performed by the residents of Rabwah and volunteers from outside the city who go about their work during the convention with no selfish motives, not complaining and griping, but only aiming to serve and make every quest attending the convention comfortable.

d. Head of the American Delegation

Rashid Ahmad's speech at the 1974 Jalsa Salana, Rabwah, Pakistan.

As the head of a seven man delegation from America, I say As-Salaamo-Aleikum and request your most sincere prayers for the American Jamaat.

You can tell a tree by the fruit it bears. A good tree brings forth good fruit and a bad tree brings forth bad fruit. The working of this Jamaat is producing good fruit all over the world.

America with all its satanic forces at work will be saved through the message of the Promised Messiah. The American people are accepting Ahmadiyyat in ever increasing numbers and they will continue to do so until the Judgement Day.

One of the revelations of the Promised Messiah was: "I shall send groups of people to you." The Promised Messiah is a true Prophet of Allah and his revelations were also the true words of Allah.

If one is in doubt let him open his eyes and look here at this gathering in Rabwah.

* Rashid Ahmad, National Amir U.S.A., was the first foreign delegate to speak at the Jalsa.

e. The Foreign Delegations attending the Jalsa Salana, 1973.

- | | |
|---|---|
| 1. Mr. A. M. Gakuria of Kenya | 11. Ismailiji Demus of Sweden |
| 2. Mr. Roestam, Adenair of Indonesia | 12. Paramount Chief N.K. Gamanga of Sierraleone |
| 3. Mr. Sadrudin, Yahya, Penton of Indonesia | 13. Bai Turay of Sierraleone |
| 4. Mr. Yusop Dantalmura of Malaysia | 14. American Delegation: |
| 5. Alhaji J. C. Alhasan Attah of Ghana | Rahsid Ahmad |
| 6. Alhaj Abdul Azeen Abiolce of Nigeria | Hasan Hakeem |
| 7. Alhaj Abdul Wahid Folawiyo of Nigeria | Fazal Omar |
| 8. Olevic Izet of Yugoslavia | Abid Haneef |
| 9. Pfaffhauser, Armin Heinrich of Sweden | Abdul Kareem |
| 10. Mamode Anif Jowahur of Mauritian | Adur Raqueeb Wali |
| | Adur Rahim Zafar |
| | 15. M. Abdul Salam Madsen from Denmark |

FROM DARKNESS TO LIGHT

by

(Alhaj Muzaffar Ahmad, Amir, Dayton)

My journey to Rabwah will always remain the highlight of my life. It was a step from *darkness* to *light*.

On route to Rabwah, I passed thru several Muslim Countries but saw very little religious activity, except in Damascus, where I did see some Pilgrims making prayer and changing into *Ihram*. Aside from this I saw no other prayers being made. In flight no persons made prayer to my knowledge and it was mostly all Muslims or I should say people from Muslim Countries aboard.

Landing at Karachi was the first major change, I was greeted by Ahmadies who wore signs saying, "Welcome to the Jalsa Salana, and from this time on I was to experience Islam as I have never witnessed before. I was conducted to the NAIB Amir Major Shamim who opened his house to me though he had already lodged four other delegates from Nigeria, Sweden and Yugoslavia. My stop was only for a few hours, but I was most impressed with the love and affection that was shown to me during my stay. He accompanied me to the airport to continue my journey to Rabwah. At Lahore I was graciously received by the Amir, Naib Amir and other dignitaries of the Jamaat and was taken to the railway station to take the train to Rabwah. It was at Lahore station where I first began to see how very great the number of Ahmadies was, when I was introduced to people it seemed that everyone there was Ahmadi and each showed a sincere desire to know about me, and Ahmadiyyat in America. This was my first real look at my Ahmadi brothers in Pakistan. I must say I was for the first time shown true brotherhood, heartfelt love, and sincere comradeship, but this was only a fraction of what I was to experience for the next two weeks. Arriving in Rabwah the first thing I heard was the *Takbir*. Stepping down from the train I was embraced warmly by numerous brothers and taken to the guest house in time for a hearty meal. Here I began to feel the difference in attitudes towards religion. The brothers from America had already had audience with the Khalifa, as they had arrived two days earlier. They were telling me how beautiful our Imam was and from his talk to them which I heard on a tape, it struck me that there was really something dynamic about him. When the Khalifa made his appearance at the Fajr prayer I found him more beautiful than anybody I

have ever met. His angelic face impressed upon my mind that he is really the representative of Allah on Earth. From the time I first saw Hazur, I wanted to look and look at him and when he left our presence it seemed as though a part of me had gone.

The honor that we each were to have was that, we were to pray directly behind Hazur all our Prayers in the first row. Now this is a reward only for the older and pious members and I could not but wonder how, I could deserve that honor. I know I was perhaps the worst of the Muslims present.

At the end of Fajr Prayer I had my first real taste of Brotherhood. Never have I received such love and affection from my brothers of flesh, much less brothers in faith. Almost every member present and there were hundreds, embraced me warmly. These brothers showed so much love and affection that it moved me almost to tears; never so much brotherly love and concern have I received before. This Fajr Prayer I must say started me on the road to becoming true Ahmadi Muslim.

Until Rabwah, I must say, I was not an Ahmadi, nor can I say that I am from an Ahmadi Community. I will say that I, and my countrymen are striving to become Ahmadies. My American Brothers and Sisters; I must say to you that before we can criticize our movement or say anything concerning our progress, I must say this to you, if we remove our own faults and become as we should be, before we criticize others, we in America would be saintly because the sacrifice and effort that our brothers and sisters are putting forth in Rabwah, we in America cannot hold a candle to much less compare with, I must say, I pray that Allah will enable me and every American Ahmadi to rededicate ourselves and try to follow in our brothers and sisters' footsteps.

I can only thank Allah for allowing me the chance to go from darkness to light.

Prayers, the first pillar of Islam, I was shown how it was done. Never have I witnessed so many persons weep and cry in prayer, not just in one prayer, but every prayer. So many people came for Tahjjud Prayer that I thought it was time for Fajr. One incident, I must mention, it was at prayer that I witnessed a deep act of brotherly love. A brother who only had one blanket to cover himself with offered to give me his blanket to protect me from the cold. Now I had an overcoat and vest (a gift from Hazur) to cover me, plus being from a cold climate I was more prepared for this weather than he, but he was glad to see his brothers from America that he didn't want us to undergo any discomfort. This type of concern was shown by every Ahmadi I met, from those of high official positions to those who had no position within the movement.

Devotion to Hazrat Khalifatul Masih III was remarkable. Pakistan was through the coldest period they had for a number of years and the speeches were held in the open. Everyone sat on the ground, which I might add was covered only with straw and was damp, but their attention never waned. There was no movement of people moving from place to place. What was more remarkable was that there were no fires to warm them (as we have in America) and I never heard anyone say: 'It is too cold for Jalsa.' Not one single complaint to my knowledge was uttered! What a lesson we in America have to learn from this very situation! Now just one example of how deeply devoted people are to Huzur! A brother assigned to look after our group had a degree in Engineering and was from a very prominent family, he saw to each and every need of ours as though he was a servant (Khadim means servant) for no pay or reward other than carrying out a task which he was given by the Vakilut Tabshir office, under instructions from Hazur. Members of our party wanted to give this brother some gift, but he told us that his needs were met by Allah and any problem that he ever has he takes to Huzur and gets it solved. What a lesson in humility that we here could benefit much from!

Hazrat Khalifatul Masih III inspires this type of devotion in every Ahmadi I met, and I met many hundreds. This devotion is not one sided. Huzur is the most considerate person I have ever met. Great concern was shown for everyone and our well being was given personal attention by Hazur, everything from our meals to a vest which was given to each member to protect us from the cold, was done under his personal direction.

I have never heard much less seen any person of his stature give such personal attention to people regardless of rank or color. There is no politician or religious leader in America who had ever given this type of concern to his followers. My only wish is that I could convey to you the depth of impression Hazur has made on me. I am for ever grateful to have had the honor of having attended this Jalsa. Allah has blessed me with the opportunity to make Hajj twice, but it was not until I visited Rabwah that I experienced the essence of Hajj.

ASSALAMO ALAIKUM

By

Dr. Qazi Muhammad Barkattullah

Peace and Allah's mercy and His blessings be on you. These are the words of greetings of one Muslim to another. The Americans have different ways of greetings. As a rule, the greeting is according to time; for example, "good morning," "good evening," etc. Once the writer, while a student, stayed in a dormitory. One fine morning, while passing by, the writer greeted the student saying, "good morning." But to the surprise of the writer, the other student said, "what is so good about this morning?" The writer thus discovered that normally people hesitate to utter the word "good" and confine to saying "morning" and "evening," etc. These words, therefore, cannot stand for greetings, because, morning, evening, are like other mornings and evenings.

The Americans do say "Hello" sometimes. But in a cheerful mood they exclaim "Hi". These are pathetic words in urdu language. Having reached America, the writer could not understand why the Americans who apparently seem to be happy, utter "Hi", as if they were in some kind of pain!

Do the Christians, then have, a mode of greeting? They may say "Hello, Hi, morning," etc, but these are, as such, devoid of any spiritual significance.

The Muslims, on the other hand, shower blessings of Almighty on one another. One says, Assalamo Alaikum-peace be on you. The other responds, Wa Alaikum us Salam-peace be on you too.

The holy prophet Muhammad, peace be on him, has exhorted that the Muslims should begin their conversation with Assalamo Alaikum-peace be on you. There is no specific time that these words should be uttered. These greetings can be exchanged anytime, anyplace, whenever and wherever Muslims meet each other.

Say, someone is going out of home, he or she will say, Assalamo Alaikum. Similarly, when one is returning home, one will say, Assalamo Alaikum. No matter how many times a person leaves home and returns, he or she utters these words and in return, hears Wa Alaikum us Salam, which invokes peace and blessings on him or her too. It is equally a good practice to say Assalamo Alaikum while going to bed and saying Assalamo Alaikum while seeing each other in the morning. The idea is that one should get used to invoking blessings of Almighty upon members of family also.

If someone goes to someone's else home, she or he must first say Assalamo Alaikum and then seek permission to enter the house. If some one does not like to express Assalamo Alaikum greetings on the threshold he or she should not be given permission to enter the house. Once, someone came to the door of the holy prophet and wanted to come in. The holy prophet asked someone to tell that person the proper way to seek such permission. Then the person first said Assalamo Alaikum and sought permission. When the holy prophet came to someone's door, he wouldn't stay straight in the door, so that he shouldn't be peeping in but stand on the side. Then, he would say Assalamo Alaikum and the occupants knew about his presence.

The holy prophet has said that saying more and more Assalamo Alaikum will increase the bonds of affection among mankind. He has, therefore, asked his followers to spread the greetings of Assalamo Alaikum among themselves. Every Muslim, therefore, greets the other person with the words Assalamo Alaikum, people should know each other. Rather, the greetings can be extended to even those who are not known before. Once the holy prophet passed by a group of people where there were both believers and non-believers and the holy prophet said, Assalamo Alaikum.

It is also recorded that the Muslim brothers and sisters should not stay on non-speaking terms with one another, for some more than three days. The holy prophet has said that the better of the two will be the one who is first to say Assalamo Alaikum to the other.

It is a matter of rule that the Junior should be first to say Assalamo Alaikum to the senior. One who is riding should say Assalamo Alaikum to the one who is walking. One who is walking, should say Assalamo Alaikum to the one who is sitting. A small gathering should be first to say Assalamo Alaikum to large gathering. If, one person, from a gathering, says Assalamo Alaikum, it will be sufficient to be considered as group representation. As such, one person saying Wa Alaikum us Salam, will be considered to represent the whole group. Anyone who is coming to join a gathering should be the first to say Assalamo Alaikum. Anyone who wishes to catch attention should say Assalamo Alaikum. On the telephone, it is a good practice to start the conversation with Assalamo Alaikum.

Instead of saying Hello, Hello, on the phone, it is good to say Assalamo Alaikum to get the attention of the other party.

The holy prophet Muhammad, once passed by a group of youths, and was the first to say Assalamo Alaikum. Similarly, it is reported that while passing by ladies, he would say Assalamo Alaikum. Once the holy prophet was sitting among others. Someone came and said Assalamo Alaikum. The holy prophet responded and some one heard the holy prophet uttering a number

ten. Then, another person came to join the company and said Assalamo Alaikum Wa Rahmat Ullah. The holy prophet responded and then said "twenty." Afterwards, another person came to join the company and said Assalamo Alaikum Wa Rahmat Ullah Wa Barakat-o-hu. The holy prophet responded and said "thirty." It is said that these numbers referred to the blessings the person would receive, on the principle that a good deed gets a tenfold reward.

Generally speaking, if someone says Assalamo Alaikum (peace be on you), the response is: Wa Alaikum Assalam (peace be on you too). If someone says Assalamo Alaikum Wa Rahmatullah (peace and Allah's mercy be on you), the response is Wa Alaikum Assalam Wa Rahmatullah (peace and Allah's mercy be on you too). Similarly, if some one says Assalamo Alaikum Wa Rahmatullahe **Wa** Barakaatohu (peace and Allah's mercy and His blessings be on you), the response is, Wa Alaikum Assalam Wa Rahmatullahe Wa Barakaatohu (peace and Allah's mercy and His blessings be on you too).

It is obligatory on every Muslim to say Assalamo Alaikum to another Muslim and it is equally obligatory on every Muslim to respond to the greetings. It is also accorded that nearest to God are those who are first to say Assalamo Alaikum. The companions of the Promised Messiah always took the lead in saying Assalamo Alaikum whenever they met. It is reported that Hazrat Maulvi Sher Ali, for instance, would call Assalamo Alaikum to others as soon as he reached within hearing distance to them; thus he never allowed to slip by any opportunity of earning the promised blessings.

The Companions of the Holy Prophet were very keen to say Assalamo Alaikum and Wa Alaikum Assalam. In case they were going together on a journey and one of them got separated from others for a short while, he would say Assalamo Alaikum on rejoining.

The Muslims are a people who love peace. So if someone quarrels and disputes with them, they avoid the unpleasantness by saying peace and leaving the scene. The Holy Prophet once said, "Should I tell you one thing that you would start loving each other? Make it your habit to say Assalamo Alaikum frequently among yourselves."

Once the Companions wanted to know one good deed in Islam. It is recorded that the Holy Prophet told them to say Assalamo Alaikum frequently.

It is said about the Promised Messiah that he would affectionately look at a person who said Assalamo Alaikum or responded to this greeting. It is also known that The Promised Messiah would invariably write Assalamo Alaikum while writing any letter. Once the Promised Messiah asked some of his followers sitting together, to trace certain references. They got to work and

began sending him the references on small slips of paper, beginning with Assalamo Alaikum. One of them forgot to write this greeting on one of his slips of paper. The Promised Messiah reminded the person that he should not have forgotten to write Assalamo Alaikum, no matter how numerous these slips became. The Promised Messiah said that no matter how frequently and how often you meet and address someone, you must say or write Assalamo Alaikum.

It is recorded that the Promised Messiah fell sick and more than once he received the revelation 'Assalamo Alaikum' and he recovered soon afterwards. The Tazkira records several revelations of the Promised Messiah which say 'Assalamo Alaikum', The Promised Messiah has quoted verses by some poet which may be rendered into English as:

It is good that I am humble,
In that I say Salam to everyone;
If I were haughty and proud,
I would have not reached Lord God.

It is also refreshing to know that Hazrat Khalifatul Masih III, while on European tour, despatched several times a *gift* to the Jamaat, and his gift was Assalamo Alaikum.

The Muslims, according to the Holy Quran, also believe that *Peace, Peace* will be the words heard in paradise. Islam is, therefore, the religion through which one can find peace, not only in this world, but also in the Hereafter. The Muslims, therefore, should make it a habit to frequently exchange the greetings of Assalamo Alaikum.

Peace and Allah's mercy and His blessings be on you.

THE AHMADIYYA GAZETTE

OUR DELEGATION TO RABWAH

The most important news item this time is our representatives' blessed visit to Jalsa Salana. This event is suitably covered by an active member of the delegation, Bro. Hasan Hakeem. Bro. Muzaffar Ahmad, Amir of Dayton Mission, who also returned highly inspired and rejuvenated has also given his personal impressions. Members of the delegation deserve our special congratulations on having the most cherished experience of their lives. Congratulations also to Imam Bajwa, Missionary incharge, and his deputy, Imam Siddiq, who did most of the processing in facilitating the visit of the delegation to Rabwah. Ours was the biggest delegation of all the countries represented at the Jalsa. Alhamdo Lillah!

MISSIONARY INCHARGE

Imam Sharif Bajwa was back in his headquarters on December 20, 1973, from London, to look after the Jamaats and the missionary activities in America. His presence in our midst is indeed a source of inspiration and his handling and guiding our individual and collective affairs is most commendable.

The Eid functions at Washington, celebrated under his personal supervision were highly arresting and skilfully conducted.

Hazrat Khalifatul Masih III graciously cabled his congratulations on the Eid to the Missionary Incharge for circulation among all the Jamaats.

MISSIONARY ACTIVITIES

December 14, 1973, was the first time in the history of the Trinity Evangelic Divinity College, Deerfield, Ill., that a muslim missionary addressed about a hundred would-be Christian Missionaries on the relative teachings of Islam and Christianity; thanks to the effective efforts of Malik Karim Zafar, currently an officer in the National Deerfield Bank. The Ahmadiyya interpretation of the Islamic Faith, particularly being quite new to them and the approach being rational and intellectually appealing, created an atmosphere of understanding the Ahmadiyya approach to the sister religions. A fifty minute long speech of Imam Ibrahim, as well as answers to the questions put to him by teachers as well as students, caused quite a stir in that premier institution.

On December 20, 1973, the missionary Imam Ibrahim, assisted by Bro. Rafiq Salam and Aminullah, delivered lectures in Dunbar High School, Dayton, Ohio, and the trio removed several misunderstandings about Islam during the question and answer session.

EIDUL AZHA was solemnly celebrated at the Dayton Mosque on January 4, 1973, and the event received a prominent coverage in the *Daily News*. dignitaries of the city, including the Honorable Mayor and about fifty members of the Jewish and Christian communities were present at the Mosque on Sunday, January 6, 1974 to listen to the speech delivered by the Imam. In his presidential remarks, Mr. James McGhee (Mayor) appreciated the spirit behind the ID getting-together and hoped it would bring the various communities nearer to each other.

Six other speakers representing different schools of thought dittoed the Mayor's feelings, Mr. George Washington, Ex-Chairman, Model City Planning Council, particularly felt impressed with the service the Ahmadiyya Community was rendering towards the moral uplift of youth who, when converted to Islam, become well behaved and properly disciplined citizens of America. Mr. John McClendon, Director of Talent Research, Miss G. Quinn, Director, Central State College West, Principal Tom Webb, Mr. Gary Scheommer, President of the Unitarian Universalist Church and Mr. Smith were the other distinguished speakers.

During his week-long visit to Wheeling and Deerfield, Ill. the Missionary, to his gratification, found Shams brothers (sons of the late Maulana Jalalud Din Shams) fairly keen and willing to serve the cause of the Community, besides the zealous Zafar.

DAYTON JAMAAT

Dayton Jamaat gave a befitting reception to Alhaj Abdur Rahim Zafar (now named Muzaffar by Hazrat Khalifatul Masih) on Sunday, January 19, 1974.

On his return from Rabwah as a member of the American delegation Bro. Muzaffar who came back highly inspired made a stirring speech covering all that had impressed him besides the dynamic personality of Hazrat Khalifatul Masih. (The text of his speech appears elsewhere). Our congratulations to Bro Yaqub and Aminullah of Dayton who have been gifted with the blessings of Hajj this year. Bro. Yusof Latiff and his wife from Boston also had the honor of performing the Hajj.

NEW YORK

As reported by Malik Salim Nasir, both the Eid prayers on January 4, and

the Eid get-together on January 6, at New York were very well attended functions. Imam Siddiq delivered his Khutba to a gathering of over one hundred persons and the festival was celebrated amidst a joyous gathering. On Sunday, January 6, Imam Siddiq was also the main speaker at the festival celebrations observed by the brothers in Philadelphia. The meeting was arranged at a big City Hall and was also addressed by the Amir Bilal Abdus Salam.

YORK JAMAAT (CENTRAL PENNSYLVANIA)

Twenty-one Muslims gathered at the Dover, Pennsylvania Farm of Amir Yahya of York for the Jamaat's first Eid-ul-Adha celebration on Friday, January 4th. After prayer and Khutba, lambs were sacrificed and dressed at the location. Lajna prepared tasty dishes and presents were exchanged in the course of the day. On Sunday, members of the York Jamaat shared the Eid feast with the Baltimore Jamaat in their spacious Mission House where approximately 70 persons joined together for the occasion. York Ahmadis are grateful to ALLAH for the wonderful Eid granted to them.

BOSTON MISSION

Extracts from the report by Abdul Raquib Wali, President, on the meeting Sunday, December 16, 1973, at Phillip Brooks House, Harvard University, at 2 p.m.

Practically all the members of the mission were present. Bai'at was read aloud by brother Abid Haneef who elaborated on the Arabic meaning of the preceding Quranic verse.

The President, Bro. Raquib, recited the Holy Quran and reminded us that trials come to every one and we should be ready to accept and make sacrifices.

Commentary was read aloud by: brother Abid, brother Abdul Karim, and brother Hannan.

Convention letters are being sent out to various colleges and universities. Various possibilities are being investigated, among them Pine Manor College through sister Lateefa, and the Harvard Campus. In connection with the upcoming visit to Rabwah and the meeting with our Khalifa various problems were brought up in a meeting.

Brother Abid mentioned that much more propagation effort must be done by the Jamaat so that the membership can increase. According to him complete reorganization will be necessary. If possible, the presence of the Khalif here in America may greatly stimulate and inspire the Jamaat here.

Report by Bro. Mahammad Sadiq (acting Amir). Meeting Sunday, December 23, 1973 at Phillips Brooks House, Harvard University, at 2 p.m.

The meeting was opened by sister Aisha who recited a verse from the Holy Qur'an.

Brother Muhammad Sadiq asked the membership to pray for our Boston members who now are in Rabwah, Pakistan, that their meeting with the Khalifa may be blessed. (They have since returned, happy and blessed-ED.)

Brother Sadiq circulated a copy of the letter which has been sent to 10 different colleges, schools etc. in connection with the Convention. A couple of more were suggested.

The letter from the missionary-in charge with request for donations for the two publications was again read aloud, and the members were urged to contribute. Also pledges for Tahrik-i-Jadid were solicited.

The members were requested to buy as many copies of the book "Jesus Son of Mary", by Dr. Qazi Barkatullah, as possible.

There was a long discussion of the Mosque fund and of the program for the Atfal. Speaker for nex week will be sister Bushra and brother Sami was appointed leader of the meeting next week.

PICTURE OF THE HOLY PROPHET

In its issue of November 5, Time Magazine carried a supposed picture of the Holy Prophet (on whom be peace and blessing of Allah). He was shown to be commanding Arab warriors from horseback.

In a letter to the Editor of the Time (printed below) Dr. Qazi Barkatullah emphasized the need of abstaining from making such fictitious pictures:

Dear Sir:

This refers to TIME dated November 5, 1973, p. 86.

May be you do not know that the Muslims do not like the publication of photo of Prophet Muhammad. There were no cameras in those days. The religion does not permit artistic or any other kind of drawing showing Prophet Muhammad.

Please, therefore, in future, do not publish any picture, drawing, photo etc. of Prophet Muhammad (peace be on him

Sincerely yours,

Dr. Qazi Muhammad Barkatullah.

Newsweek of December 24, 1973, also published a desecrating reference to the Holy Prophet by assigning "When Mohammed Come Marching Home" a title, to a note on Israel. The Editor (M. M. Ibrahim) wrote to authorities of the Newsweek conveying strong resentment.

Muslims, who hold the Holy Prophet in the highest regard imaginable, find their sentiments hurt by any publication designed to attribute any sort of disgrace and humiliation to the noblest of God's creation.

MUSLIM SUNRISE

A magazine of the faith of ISLAM, Founded in 1921 by Dr. Mufti Muhammad Sadiq,. Published by the AHMADIYYA MOVEMENT IN ISLAM, Inc., with North American Head Office at:

**2141 LEROY PLACE, N.W.
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DAYTON, OHIO 45408

